

M1581
Monday, May 5, 1969
Osceola

Mr. Nyland: Now, Juanita, everything is set.

Juanita: Yeah. Good. Everybody looks so beautiful, so wonderful.

Mr. Nyland: Let's hope they are right inside. Huh? Can you hear what we talk about?
Yeah? You shouldn't whisper too much.

So, what will we... Huh? What will we talk about, Juanita.

Juanita: Well, Work!

Mr. Nyland: Yeah. I think that's right.

Juanita: I feel that's what we need: Work.

We want to be sure and be able to hear you, Mr. Nyland

Mr. Nyland: Yeah. It's unfortunate that you haven't received as many tapes as you should have received.

Juanita: I know. We have had very little nourishment, you might say, and, ah, it's a ... well, I think it's the time it takes for it coming in so well. Uh, I'm struggling. It's hard to keep Working without a reminder? Yes?

Mr. Nyland: Yes.

Juanita: The tapes are sort of a reminder for me.

Mr. Nyland: That was a little mistake made by Santa Fe. Huh? Jean, where are you? Yeah, we'll have to tell them something—Santa Fe.

Osceola person 2: Well, Mr. Nyland, at one time we weren't going to get any more tapes.

Mr. Nyland: Did everybody ... anybody... John, can you say anything about that?

John: About Santa Fe?

Mr. Nyland: No.

Osceola Person 2: No?

Mr. Nyland: No. Never. You always were supposed to get tapes regularly...

Juanita: From Dallas.

Mr. Nyland: Yeah, from Dallas.

Juanita: We here the manuscripts we got instead. Well, the tapes stopped, you see, and we were wondering. And then I received a little note from, ah, Dallas—saying that ... to send the last one on to you, you know—and, um, we just acknowledged that there were no more coming ... they just weren't coming, and we didn't know what to think...

Osceola Person 2: And now on they send only just manuscripts.

Juanita: ...you know. That they ... uh, they will be, uh, transpts—right.

Osceola Person 2: Well, I didn't understand that Index so well. That's why I didn't commit myself on making a résumé or anything. Uh, you could get all sorts of impressions from this—you know, when we get this tape typed I thought, "Well, perhaps we are going to get typed tapes." And we just wondering about it. We were just wondering.

Mr. Nyland: Right

Osceola Person 2: And I didn't send in a résumé because I didn't understand what all this was about.

Mr. Nyland: Of course, we have been trying many different things with different people...

Osceola Person 2: Yes, that's what I thought...

Mr. Nyland: ...and subjectivity is still included...

Osceola Person 2: Yes—that's subjectivity.

Mr. Nyland: ...unfortunately.

Osceola Person 2: Yes. [chuckle].

Mr. Nyland: So, we then ... we can all straighten it out—once and for all, I hope.

Huh? John?

John: Yes, sir.

Mr. Nyland: Yeah.

Jessica?

Jessica: Yes.

Mr. Nyland: Yeah. You see? Now we can actually say what we will do. As soon as we get to Santa Fe, which is the cause of all our troubles, practically. Huh Jean? There are no troubles connected with the Barn. [laughter] I mean by 'almost perfectly,' setup at the Barn. We have

now different departments—shipping, you know; special mailing with cards indicating what happens; filing cases which always get a little bit mixed up a little bit—but anyhow we can find it after some time and we know where they're supposed to be. And then we wait until they come back and they don't come back—the tapes...

Osceola Person 2: Okay.

Mr. Nyland: But we'll straighten it out at Santa Fe, and the arrangement will be that any tape we send from New York which will be, after we come back, more regularly definitely a Group I and a Group IV—which is Friday—Saturday and Sunday which is from the Barn, and perhaps in addition every once in a while a Group ... so-called 'Group I.' There should be at least three or four tapes each week. And of course it is too many for anyone to listen to all of them...

Juanita: Yes, I was thinking: Three or four tapes a week?

Mr. Nyland: So I think you have to have a few people here who take a tape, listen to it, if they can make a résumé and then at your meeting you report on what was in the tape. And maybe someone would like to listen to that tape, then—a certain section or you can play part of the tape for the Group as a whole—and then you can discuss it ... and then we get from you also, regularly each week, a tape.

So we'll start picking it up, now, in full force.

Juanita: Well, how are we going to let different ones take the tape if they ... we only have the one recorder. Others don't have recorders, you see, to hear the tapes. Only here is the only tape recorder we have.

Osceola Person 2: Well, the tapes weren't supposed to leave this...

Juanita: And there's only three of us in the Group. So far it's small.

Osceola Person 3: I would love to... I love to study the tapes, and you cannot do it in one sitting.

Mr. Nyland: No, and I think we have to be a little bit more lenient, and we have to consider all the different rules we had before completely washed off, and we can start now from scratch.

Osceola Person 3: So they're washed off.

Mr. Nyland: Finished. Good. Now we start new. Now we introduce also some other kind of way of recording—like a cassette, the kind of thing we have here—and that would be much easier. And we'll explain that—how to do it—so that also the sending to New York will be easier. The answering from New York will be very much facilitated, and we still have to find someone who can regularly answer your tapes from here.

Juanita: We are supposed to make tapes also, and send in to the Barn?

Mr. Nyland: Don't you think it would be good?

Juanita: Yes, it would be fine.

Osceola Person 3: We felt more than you did on this issue, Mr. Nyland.

Mr. Nyland: Because otherwise... Huh?

Osceola Person 2: You may make material...

Osceola Person 3: You didn't like ours. Actually you felt more than we did on that one.

Osceola Person 2: You may make material but you won't allow us, though.

Mr. Nyland: Well, I remember one thing: That we got in a discussion of All and Everything, in the first chapter...

Osceola Person 3: I would set very ... a measure: The experience.

Mr. Nyland: Oh, that's finished? You don't want to talk about that?

Osceola Person 3: We don't want to discuss that.

Mr. Nyland: Well, I forgot what I wanted to say about it. So in any event...

Juanita: Well, I'll assume the responsibility if, ah, we can...

Mr. Nyland: I think we can do it.

Juanita: ...give you, ah, concrete material, to send it. I mean, ah, we're Working awfully hard on ourselves, and I don't know whether we'll have anything worth listening to or not.

Mr. Nyland: Well, when you're Working hard it's worth listening to, you know. But, how else will we know what you're talking about. And I think particularly when you get some tapes from New York and you listen to it, there may be something in it that you want to discuss.

Osceola Person 3: I see. That would be good. That would be good.

Mr. Nyland: I think that will be helpful. And after all, it is not such a big affair. It is just a simple kind of a recording of a simple discussion, and we answer also as simply as we can.

Huh, John?

John: We try.

Mr. Nyland: [chuckle] Not too long.

What is it now about Work that you would like to talk about. What kind of questions can we talk about. What needs clarification.

Juanita: Mr. Nyland, there's one thing that I would like to know a little bit more about: That's the Kundabuffer. I don't know enough about that.

Mr. Nyland: Have you any idea what is meant by it?

Juanita: Well, it's ... I do and I don't. It's something between the natural and the spiritual.

Mr. Nyland: No, it is something that prevents you from seeing things as they really are. It is a form of conditioning. It is as if, at such a time when Gurdjieff explains it that humanity, or a race on the Earth, received the Organ Kundabuffer; it meant that it was for them—for the people who were then alive—a way by which it would be prevented from realizing their real condition. And the purpose for that was that if they actually understood the reason why they were here on Earth, they would rebel and then the whole purpose of humanity on Earth would be forfeited.

The Earth as a whole is at a certain place in an involutionary scale where humanity was necessary for the conversion of energy in order to maintain the rest of the so-called 'Cosmic Ray' as represented for us by the Moon and by Anulios. This conversion process took away, if people would know it, the responsibility that they thought they had their own life to live and were master of their own life; and that they did not realize that they were here for the purpose of feeding the rest of the Cosmic Ray. As soon as that truth would become known to them, they would object to being used for another purpose. Because they felt that, in the representation of their own life they were entitled to whatever they did for their own sake. Because if a person works even in ordinary life and tries to educate himself and builds himself up, he becomes attached to that what he is doing and he feels that that what he is doing becomes his property. So a person loves to think that he is here for the sole purpose of his own existence as a form of life which, you might say God has 'created for him,' but then to have to know that at the same time such a thing is really for another kind of a purpose.

And, you remember the story of the sheep in the beginning of All and Everything: That the sheep is in existence for the shepherd in order to provide mutton and wool, and if the sheep knew this particular thing they wouldn't even eat. Because, they were not interested in feeding the shepherd. A person is always interested in feeding himself for his own purpose; because he happens to be born with life as life is for him, and gradually coming to the realization that that requires a certain responsibility which he is willing enough to take upon himself, that if anything disturbs that particular kind of a thought—that he really is not doing it for the purpose of his own but that it is done for the totality of life existing on Earth and wherever else it exists—that the people would commit suicide, they would not be interested in maintaining that.

So Kundabuffer was implanted in them so-called as an 'organ' in a certain place at the base

of the spine which was the central point for their physical center, and it started to function in the beginning as a tranquilizer. And gradually the tranquilizer became a sleeping pill; so that with that people started to consider that, what they only could see within their own limitations, as that what was the most important part for them, and they were prevented from seeing further.

And that was during a period in which it was necessary to maintain the people on Earth for the purpose of further growth of the Cosmic Ray in the direction, as I say, of the Moon and Anulios. When that had been formed and it was then actually in balance, there was no more reason for the Kundabuffer to exist because it was, then, taken up by the general current of involution and humanity had found its proper place together with the Earth. The Earth was sufficiently protected by its own atmosphere ... and in the atmosphere of the Earth the different forces of the Earth were sufficient to be given to Mankind, when they were breathing in this atmosphere, to remain asleep, and it was not necessary anymore to have the organ there any longer. So then the higher forces simply took the organ away since it was then an established fact that humanity was used—and could be used—as a conversion machinery without the knowledge that they actually were used for that purpose. With other words, they then stayed asleep and for that reason there was no ... no more reason to have any organ continuing to put them to sleep, because they were already asleep.

For the purpose of a Man, when he lives on Earth there is a certain condition in which he is quite aware of his life as it ought to be, and when he is quite young he knows that that life has an essential quality for himself which has not as yet sunken into him, and is not as yet protected too much by his own atmosphere. But when a Man starts to grow up in life and acquires a certain amount of knowledge and feeling and as a result of that he becomes manifesting as a creature and whatever, now, is a result of the state of his sleep in which he then is not acting on his own anymore but is reacting to the conditions as they are presented; that state of sleep for a Man—at certain times not knowing that it is his sleep—is quite sufficient for him to perform his duties on Earth, and also to perform the duties of his ordinary life on Earth.

In comparing it, now, to the herd of sheep, a sheep in general when he has wool he doesn't know what is happening to him when he is shorn of it ... although he may not like it, it grows on again; but that after his death and when he is slaughtered that his body is used for the furnishing of food for humanity, is not such a nice thing to take, and that therefore in a herd of sheep there are black sheep who are a little suspicious.

It happens exactly the same with people who are living on Earth: There are a few people who become suspicious that not everything is the way it looks; and that there must be something besides his ordinary essence, which is already covered a great deal since it has sunk, like Atlantis, within himself; that then there is a suspicion that besides this essential part there is also something deeper in him which he then starts to call his 'Magnetic Center' or his 'essential essence' and sometimes he calls it his 'life,' then the realization of this life existing makes a person like a black sheep. As soon as he comes to the point where he starts to consider such a possibility he becomes uneasy about himself, and then he looks at Mother Nature—as the shepherd that's taking care of humanity—as something that is preventing him from really developing what he ought to develop.

Now, how this conclusion is reached in a person who starts to think about the possibility for his own life and the real reason that a Man as he is living, now, that he is bound to Mother Earth; and that this question of his own life ... in his life consisting of that what seems to be bound, that then a Man at certain times ... in certain moments of great lucidity comes to the conclusion that Mother Earth is preventing him, now, from doing what he really should do, and because of that he starts to find ways and means by which life can be set free.

The question is he has no knowledge, and he also believes that exists, in this state of sleep for such a long time, that that what is for him the reality of his sleep cannot be touched; and it's only at certain moments when there is an influence of a different kind—which ultimately comes from the constant feeding of an involutionary current coming from God as Sun Absolute—that Man at times is given the opportunity of a realization of something else existing *also* for him. At such moments—we call them, then, moments of 'Objectivity'—in which there is the possibility of understanding the reality of his own life, that then having experienced that he starts to compare that with the possibility of ... if that is actually an experience which is within his own framework as a human Man, that he then looks for the possibility of finding something that will give him his freedom when he wishes—or, when he knows how to go about it.

So the Kundabuffer, then, originally meant to be there as an organ; and *then* having taken away after having done the work that was required, simply caused a Man, now, to stay in his sleeping state ... waking-sleeping state; and when there is not enough of an experience of the possibility of Objectivity also existing for him—or not enough suffering or effects and influences on himself that he realizes that there is in reality a form of life which has no form—that then the

majority of Mankind is quite satisfied with continuing to live the way they are living, and only a few will start to realize that something else ought to be done.

The interesting thing is, that it is not necessary to destroy the organ. It is not there anymore. All there is, is the result; which means for Man that he is asleep; and in his sleep on Earth being, now, a black sheep, he starts to consider the possibility—in his sleep—in which he then dreams about the possibility for himself to become a Conscious Man. And that is instigated by something in him which is never asleep in him and which, at the moment when a Man is physically asleep rebels, and the only way it can rebel is by entering into his dreams.

When it enters his dreams and Man is sensitive enough to realize that that has a meaning of a different kind than an ordinary physical-sleeping dream but that in his daily life he comes to the realization that something else can exist—and ought to exist—and that he dreams for himself about the possibility of helping this form of life to be set free, then when such a Man wakes up in his unconsciousness to the realization of his unconsciousness, he knows then that he has had a dream which belongs to a different world. And this is, then, meant by such an experience will ... which will never let him sleep again and will prevent him, even in a waking-sleeping state, to question the necessity of such a state.

He starts to realize that that what is happening to him on Earth is a requirement of Mother Nature to keep us quiet; but then when there is the question of his Magnetic Center, that *that* requires different kinds of laws which belong to a sphere outside of the Earth, and we call it 'Great' Nature to distinguish it from ordinary Mother Nature. And Great Nature then you might say 'takes over.' Because it has given the opportunity to a Man to have a dream, and when a Man is sufficiently developed and will not take things for what they are but starts to question them, then he will consider that dream as a possibility for himself to be able to extricate himself somehow or other out of the condition in which he is, and then he will be looking for Objectivity.

The fortunate part is that when Kundabuffer has been removed, that all we have to do is to Wake Up; and there is no further destruction of the Organ Kundabuffer, then, because it isn't there. And it is really with the wisdom of His Endlessness that finally the organ was removed: In order not to be in the way of a possible evolution of Man. You see, as long as there was an organ it forced Mother Earth to stay where it was, and it forced also humanity to stay where they were. Until their condition had been crystallized for them, for the conditions of Earth the organ was needed. When it was taken away it was a sign from Above to illustrate that now the

involutionary scale has been settled and is taken care of and now Man and the Earth can function in the direction of evolution—that is, for the further growth of themselves and having in mind setting their life as they have found it before: free.

So this leads, then, to a certain method of how to discover the condition of Objectivity, and that of course with the illustration of the freedom, that that what is needed first is to understand what the condition is as it is ... the condition of Man as he is, which then has to be accepted; and the condition of his Magnetic Center, which clamors for the possibility of being set free in a realm which is not subjective. So the logical conclusion is that then it is necessary for Man—when he starts to think and meditate and consider this question of his own life—how will he set it free; that there has to be some help from Above in order to recognize that what he is himself, and that by means of that help he will Wake Up out of his sleep and then actually see the conditions as they are; and leave such conditions for whatever they are, but allowing that what could live in a state of being Awake, gradually to develop and lose the bondage of Earth.

The process would be entirely different if we would have to destroy something like an Organ Kundabuffer. The attitude that one has in Working, is that one will accept that what one is physically—or even partly feelingly or emotionally and whatever the condition of one's mind is—and that because of this one says, “When I can accept it for whatever the value is,” I then can leave it and I don't have to undo all the different things that have been taught. When I can accept what I have been taught and it has no more bondage, it ceases to exist for me. And you can say that is a form of ‘destroying’ it; but my interest is not any longer in it so I don't destroy it, I just leave it alone and let it be for whatever it is.

So, out of that comes the method of an Objective something placed somewhere free from one's own subjectivity, functioning in a sense that we believe in: Which would represent an Objective possibility of simply a recording machine of facts about oneself in all freedom—that is, this freedom from that what we think and what we feel—and that gradually this ‘I’ that then has been created will start to grow sufficiently strong simply to tell Magnetic Center within oneself, “Now you can get out, the doors are open.”

You see, there is no breaking down of doors. There is no undoing what we have done, wrong as it may have been and bound as it has been and having continued to remain us ... or to put us to sleep; and to continue that state by not paying that attention to it any longer and simply letting Magnetic Center start to develop under the influence of this what has been created as an

Objective 'I', that then the condition is completely changed for a Man. And although he has certain debts to pay to Mother Nature, he is willing to pay them from the standpoint of an Objectivity—or at least, as a beginning, from the standpoint of an emotional state.

And that is why it is beautiful to see how growth can take place in a Man without having to pay any more attention to his physical life on Earth, than only to settle a few debts. A few debts of responsibility. A few debts of maintaining his body the way it ought to be maintained. A few debts to try to keep his emotions free and pure so that they can grow out into a Kesdjanian body. And as far as his mind is concerned, simply to eliminate the influences of association; without attacking them, simply to put next to the different forms of mental functioning something else that starts to function in an Objective sense.

And then comes a point of crux; because if there is something in a Man—that is, to realize that something comes from Above and that he, in himself as Magnetic Center, is a representation of life and God's child—then he will rely on that what can be joined in accordance with a much higher law than Mother Earth ever will formulate. For us the question of similarity of aim, of similarity of conditions, similarity of quality and the realization of the similarity between Objectivity which enables Magnetic Center to be there ... and Magnetic Center which never has been spoiled by the ordinary affairs of Earth, it is then that they both will meet and attract each other. And that sometimes it is as if 'I' having sufficiently grown up, enters *through* the surface of oneself—one's own ordinary manifestation, one's own 'Moon' as it were—trying to come back to that what was his essential Being as Atlantis; and trying to go *through* Atlantis, deeper into the reality of all things for himself which is his absolute value, that then this 'I' having gone on the road of development and wishing to Participate in the conditions of Man as he is will ultimately reach Magnetic Center ... and not only open the door, the door will be open already, and all that Magnetic Center will have to hear is the assurance from 'I' to say "Come, we join God."

This, I say, is a beautiful picture that Man can have for himself: Is when he continues to Work, there is an entirely different kind of aim in him. Because he starts to realize what is life is worth only a little bit as long as it is on Earth; and that whenever it is on Earth it has to be attended to and that the energy that has to flow in that, even if it is used unconsciously is quite all right for the maintenance of that flow what is for Man still his means for further growth; but he has to use what he has and he cannot as yet use what is potential, but that Man when he has

potentialities and starts to realize that, that *then* it is up to each person to create such conditions in which the potentiality can grow out into the actuality of a full-grown Kesdjanian or emotional body and a full-grown intellectual body or a Soul body, and that becomes the aim.

The aim changes from the study of the Moon—from the study of that what is manifestations of Man himself—to the study where he finally wants to reach a state of his own Anulios, which Anulios, as Magnetic Center, will not allow him then to sleep any longer since he once has tasted from that water. And he will never thirst, because then he will have understanding of the wisdom of the Moon.

You see, it is that kind of devotion that is needed for Man, and Kundabuffer is only a little illustration of the difficulties in which we happen to live. That assumption—of that what we see with our sense organs—is actually that what is reality for us ... and it is reality for us on Earth, but it is upside down when one wants to compare it to the reality of an emotional state or even to the reality of an intellectual one. And that many times, both unconsciously emotionally and unconsciously intellectually we have no words in order to illustrate the conditions of holiness for oneself; and that even if we wished to describe it in as glowing terms as one could—in poetry, or whatever there is of philosophy, or even in a pursuit of that what we call a scientific endeavor—it is not enough, we come to a point where we have to stop and our mind runs against the wall. And when I say the ‘only way’ by which I then can do it is not to use the word and I go, you might say ‘back’ to my emotional state and I create something and then pour into that, I call it at this time my Magnetic Center as ‘life,’ as if that is the representation in that kind of form. The only way by which I can finally reach and break that form, is by allowing God to come—present to me in a religious sense, and wishing then Him to come, be with me—and under His influence the form will disappear so that life *then* is set free.

It constantly emphasizes the effort that Man has to make, but he only can make it after a realization that he is a black sheep and that not everything is the way it looks. And his sense organs remain for him his subjective means of the continuation of his ordinary body so that his body still can contain organs which are useful for him in his own life on Earth, and at the same time can produce at certain times, and under very special conditions, certain organs that start to function in a different way. When I say ‘emotionally,’ that that what ... I can experience a certain moment of Infinity as if at that moment God was present to me; and I have no words to illustrate it, but I do know sometimes in prayer how such a contact is made when I am mystically

inclined and I am perfectly willing to give up all the rest of the Earth almost as if I don't care about it anymore; that I will say "I have enough now to do, my wish is fusion with God" to the extent that I understand that. And that intellectually I see sometimes space in between the molecules of my body and I say "Why are these molecules held together"—by what kind of laws which I cannot perceive with my mind—and then I bring in my feeling and my feeling also gets stuck, and at the last moment I say there is only a sigh that will give an indication that I know.

There is something, I wish to put my hands on it, I try to find a word, I try even to find a proper attitude. It goes over into prayer. It goes over into Silence. It goes over into a wish to find certain things, and I cannot know where to find them. And although I pray, apparently there is no Work attached to it; and then I say *if* that is the case then it's up to me to Work first, then I get cured of the idea that God can come and see me the way I am, and then I know that in my mind there is a realization of a certain amount of mental functioning has to take place.

Then Work becomes a cleaning-up process, a gradually purging of that what is superfluous. A purging, of course in the first place of the physical body and the releasing all the extra energies; and decreasing the tensions and simply the relaxation in all the muscles, and not to exert more energy than is necessary, neither in activities of the body itself or in talking or in activities of the brain. That the purification process for one's emotional center has to be, of course, to allow only those kind of feelings which are worthwhile, and to forget that what is accentuated on the condition of my ordinary life. Because I cannot take that with me, either. My feeling will die when I die physically. My emotions, they can live because they have already a contact and they were built and grown up in a surrounding of an Objective world; and as far as the intellect is concerned, practically everything that I now think is quite worthless, and, all the data that I have accumulated only serves for the purposes of Earth, and that what is the insight—what Gurdjieff calls the 'Lights of Karatas,' that towards which one wants to strive when one talks about ships—when one discusses the possibilities of 'I' going down to Earth and helping the cells, the organs on Earth to develop and also to help to purify them and to help them to eliminate destruction of ordinary life in certain forms. Slaughtering processes, for instance; of the different kinds of things that are considered foolishness, like worshipping false idols and Gods which cannot help one; a realization, as I say, of that what is the 'space' in between the molecules of Silence, that one says "This is the mysterious universe."

And where will I, with my little mind, actually go and conceive. I only can step from little

stones to little stones as facts of science—which, of course, I cherish when I look at Earth and I step on and I stand on—and I want to destroy them because I know they're in my way when I want to Work, when everything that my ordinary mind wishes is to create conditions which are so much easier for me. Because I become lazier and lazier. When I start to realize what it does to me and what civilization and industry and research in an ordinary sense are doing to us, then I start to hate them because that is preventing my Magnetic Center to come out.

As long as I put more and more belief in all these kind of things which I then consider necessities of my unconscious existence; that I feel that that belongs to me and I cannot let it go and I remain identified—and I say “I *ought* to have a beautiful chair to sit on and I *ought* to have five suits, and I ought to have two or three garages and ten thousand chauffeurs to serve me,” that I can sit and have my slippers brought by my grandchildren and I can then with a long pipe fall asleep—when these thoughts come and they are in one's mind they spoil the mind and they allow the mind to remain contained full of nonsense and sawdust. To which TV ads and news in the newspapers add constantly; and idle talk of people add to that unnecessary junk, and when I know that I don't want it, and sometimes mystically inclined I withdraw and I go up in the mountains and I sit in a cave and I want to be by myself. And I know only sometimes I can stay on an uninhabited island; and then within me, with what I call the ‘manifestations of the Moon’ fool me only for a little while, and then after that there is some kind of a cry that says “Return to Earth because your debts are not paid as yet, you're not entitled as yet to think and to play the harp of an angel, you still have to become a Conscious Man before you can be free.” And then one comes back and then one is again in the midst of life, and then one hopes that in that particular state there is the realization of a reality within one which then one hopes one will never forget, and also that it will never allow oneself to sleep.

Kudabuffer has its place. Just a little bit of a place, and not more than that. And when one recognizes it, all you have to do is to say: “All right, I know what you've done. Your organ isn't there anymore. Where it went, nobody knows—maybe to put some other people to sleep. In any event, I'm through. Because I know I am asleep so thank you from the bottom for telling me, but now I also know that in my sleep I have to have a dream.”

But, you see, this now contains Work, doesn't it. It really is saying the same thing as the necessity of realizing what a Man is, and to try to be honest about that and not to fool himself. Because he has fooled himself unknowingly and in ignorance much too long, and he has to know

at a certain time that that is not right and that he has to do something about it. And he can have a choice of perhaps he is still attached very much to life as he knows it; and sometimes he feels that in ordinary life there are possibilities that he can come to conclusions which may be right for him and for a certain length of time he can adhere to it, and he wants to postpone, really, the fight. Because a Man wants to protect himself all throughout, and he hopes ... and he hopes against hope, sometimes, that that what is his unconscious state will actually lead him to the possibility of freedom. And he also knows deep down, in his heart that that never will be. Because, what he is in life and if he says “I am asleep and I am unconscious and I don’t know about Consciousness,” I will not find out through the continuation of that kind of unconscious state.

Sometimes it becomes Conscious in me, then only a flash of insight accidentally produced. But if that is there, it whets one’s appetite—that is, something is then kindled. I only see it if at that moment Magnetic Center hears some kind of a sound. Whenever this realization takes place and it does take place in the mind ... and the mind at such a time does not function in an ordinary sense, *that is*, it is really because of that kind of an influence which happens accidentally, the mind is almost pushed in the background, it cannot function, and because it is pushed in the background there is for one moment the possibility that there is a road to my heart. *Also*, extremely difficult to understand. Because these kind of forces do not function in the ordinary sense, not even like a nerve system and not even by electric impulses. They act as a condition of a state which starts to penetrate. We know a little bit about it by means of certain currents of heat or sometimes magnetic fields, but this has to do with a force-field. A force-field is a constriction of a certain condition—in the atmosphere for our knowledge, and in the ethereal sphere for the knowledge of those who are above the Earth—and there the time element is not subject to our time duration; and that when this kind of I call it a ‘thought’, this kind of an impact reaches the mind, it is then within one moment totally distributed over the rest of the body and it reaches the innermost crevices of one’s heart, and that is why it will never be forgotten.

So when ... as long as that can happen to a Man on Earth, as long as there are such possibilities, Man is never lost. You see, regardless of whatever the conditions are on Earth and regardless of the kind of suffering that one has on Earth, and without knowing even why they are produced ... and although when one can say it is because that what is Earth has conditions and we are subject to it—we have done certain things and they have consequences and I find myself

in this kind of an impossible insoluble solution for that what affects me—and I suffer because I don't know which way to turn. You see, that sometimes takes even one's breath away, and for one moment it looks as if everything is lost and there can be such intense suffering that one has absolutely no desire to continue to live. And it's interesting that such a case when it does happen—and all kinds of accusations and rationalizations will come in order to illustrate it—it does not change the experience of that one moment in which there is a reality of oneself, partly of that freedom that one wants, and partly so connected with all the different things of life that all hope has left.

If at such a time one could then instill in oneself some other kind of a quality. And the only way we can do it ... prayer is not useful enough and the mind is too filled, the breath is the only way which, like a pump, can be set into motion. And very often one sighs very deeply ... but that is not enough because that only satisfies ordinary life, but if the breath is deep and if at that moment one realizes the existence of Magnetic Center, then in the breath and the air, that what is taken from the air are the so-called specific 'noble' gasses, which do not belong to Earth. They are represented in the periodic system of the elements as closed nuclei and circles ... rings around it, and it is exactly because of that quality that something else is introduced: When one Wakes Up at such a time and one takes a deep breath, that then something takes place in the mind as a realization of Consciousness. And one simply says it is then as if, because of these noble gasses representing a certain form of energy, that they because of the closeness of their rings have a possibility of going over and expanding into the *next* possibility of the next ring. It's a process that takes place, and the quantum is the expression of a field of force which then links up, in the continuation of growth in an evolutionary scale, to the formation of a new element which has its own life at a higher level.

This is how it takes place, and that is why when that happens—and one takes a deep sigh, and at that moment something as if it's turning around within oneself with the absorption of that kind of quantity of energy—then in exhaling one ends with a hope. Then one says “Never mind the suffering. It may have been good for certain things, but one thing is: I don't want to die.” I don't want to kill myself. I want to live because I have realized that life is still there, and that although it is fed very differently from usual, it has been fed and this gives one, at such a time, an assurance.

This is the way we have to live in life. Because if you don't, if you want to let them pass

by, if you want to avoid them, if you want to get out of their way, I'm afraid that sooner or later that kind of a Karma will have to come to you again. I think that all such questions ... simply because we happen to be on Earth and because we happen to belong to the crystallization of this particular point in the Cosmic Ray, that that is the only way by which the crystallizations can be understood as a necessary 'evil,' we call it now, from the standpoint of growth. Because that evil is an obstruction, and by making this obstacle dissolve, one is free.

One thing: One never should lose his hope. Difficult as it may be ... and particularly difficult in relationships when there are so many things that one doesn't understand. One doesn't understand each other. One doesn't understand what is needed. One doesn't know what is right for the others. Sometimes the types are so opposite. Sometimes the types as they are and have been crystallized, unless they are in a horoscope and numerology ... there are also things including the Tarot cards ... everything that indicates the condition of Man on Earth, so little is actually given over to the possibility of that what could start to function like the different, higher planets away from the Sun—a little further than ordinary Mercury and Venus.

But then, one must allow it. And, that is where this question of openness comes in: That when one inhales in a deep breath and one can at that time, without wanting immediately to exhale, come to oneself and allow, as it were, to Participate in that what is then an exhalation process. At that time the possibility of all forces within oneself can start to function in the body, and it is possible at such a time when one exhales in that way ... and that gradually at the end of such exhalation there is hope, that then the hope knows also that the totality of the body has been fed by a current which seems to have penetrated into all different forms of cells, including the legs and the arms and particularly the head.

It is necessary, for that form of openness, to be very sensitive. Because the sensitivity of oneself is killed immediately by the selfishness. If I want to continue in my own way and if I don't want to allow any other kind of a possibility from someone else to exist, I kill immediately any kind of an influence from such a person, and also I kill within myself the chance of recognizing it. And that is where we always make the mistake. Because when we are involved in our own ... in any relationships; when we get angry, or bored, or anxious to convince, or all kind of things that naturally belong to us as a human being—and with which, of course, we are familiar—that at such a time when we allow that, that simply takes, with the identification, all the energy away from a possibility even to be open to something else. And when we make that

mistake that moment is gone, and it won't come back.

At such a time one has to wait. That is why the 'Si-Do' in the Kesdjanian scale is the Silence. You see, the identification process is indicated by Aspiration and it can be of a very high quality—particularly when it tries to become Objective—but what really cements that Aspiration within oneself and then becomes identification, is Inspiration. So the Inspiration belongs to oneself entirely, and it becomes linked up with a desire to do certain things on one's own and in one's own way; and that identification prevents one from being open, and I call it 'selfishness'; although it may be completely linked up with one's idea that what one has of oneself of saying that it has to be like that because it is my own and I have to find *my* way ... and of course it's quite true, but the trouble is that you close yourself up, and one has to wait.

Because the moments of that kind of time in the Kesdjanian sphere don't come that easily. They come as a result of the Experimental states in which a mind can function. When a mind is willing to open up a little bit more within the framework of oneself but not entirely in the direction of the habitual way of behavior, there is an opening-up of certain possibilities within oneself of that what still belongs to oneself but what can be developed.

So it belongs to one but it is not used as yet, and that is where the openness starts. It is the Experimental wish of trying to see, perhaps you never can tell. Keep one's ordinary mind shut. Whatever, tell it not to bother at that time. You know it well enough. You know what it will say. You know its own justifications. You know very well how it will convince you in time, and on what kind of rationalizations. Whatever you want to use, whatever it is that is in that framework of an ordinary conditioning of the mind—we're all familiar with that, but if I wish to be open I have to try to see if perhaps within my own means there is a possibility of doing something a little different. Just a little different.

For instance listening—the voice—what I have said: Listening to someone, looking at the person in a different way; not with prejudices; not with pre-conceived notions, but just to see if perhaps something like a miracle has happened within the framework of one's mind. That is the 'Mi' of the intellectual triad, and that is on the same level as the 'Si' of the Kesdjanian body; and the energy which is taken, then, because of the intellectual opening will make a person emotionally open, and then there will be a real wish to try to understand the situation which beforehand has baffled one or where there was no key, or where, apparently, there was no solution and no possibility of dissolving the crystallization process.

One has to try this many times, and I'm only telling it to you that there is a possibility of that kind, and I also will want to tell you how extremely difficult it is. Because the involving that one is bound by, is so tremendous. One has such love for oneself one doesn't want to give that up, one doesn't allow anyone to enter. One has been taught and sometimes by type one is forced to behave in that way, and the constant affirmation is, in oneself, that that is the only way. Because that is the only way that belongs to you, it will not allow another kind of a world to be entered in it. And if one is, from one's birth on, not particularly adventurous—or if, because of education one has been taught to close up and find your own way, or because of astrological configuration some of these planets are not very favorably placed—that then of course one has a tremendously hard time, and instead of one breath and a deep inhalation, maybe you will need three. And the only ... the only thing one can pray for is that one continues and not to give up, and that regarding this kind of Work the whole purpose is that it tests you.

This is why like going, now, and being on this ... in different conditions and seeing what takes place in the rest of the world, almost, of different ways of living or what you take in; and you drive and there the whole landscape unrolls and you see this-and-that; and you sit ... and you sit with a companion maybe, or with a car a little bit filled or perhaps with a child that cries or an engine that starts to knock, and then the question is: Where are you all the time. What happens to you on such a trip. How often do you remember, then, that this is like a new framework of an experience, and instead of being bored one should say, “What opportunity there is now to enter into the life of someone else.”

That is why these things are good: Because you cannot run away from me. You see, this is the other way of how one tries to avoid Work on oneself. One says, “I am already satisfied and that what I know I already know, and you don't have to tell me again and again” ... “because you are much too forceful in reminding me, and I cannot take it because I am too tired or too sleepy”—or too unwilling, or it is not for me *now* ... and all the associations that then are in your brain simply reaffirm constantly for yourself that you're right. And the unfortunate thing is that at times one discovers that you're absolutely wrong; and that after a moment of a deep breath, the realization of that kind of hope that one then says, “But, how stupid I could have been, at such a time to believe that I was right.”

And that admission to oneself requires character. That kind of character is based on certain forms of maturity. It can take place in young people and in old people. It has, really, no respect

for age. It has respect for the quantity of suffering and that what one has gone through, to what extent one has left one's state ... the different kinds of states of innocence; and that gradually something has taken place in one that one says "I wish to become a Man," and that one is through to a great extent with ordinary nonsense, and that one wants to keep one's 'I' ahead of oneself; as if that 'I' will light one up when it is ahead of you and that you know that there is a place for 'I' to shine on you, stupid sometimes as you are.

But, thank God the 'I' doesn't know how stupid you are. Because, it will accept you. This belief ... this belief, if you only can remember that: That regardless of all your boredom and all your so-called stupidity and your selfishness and your nonsense, that there is *one* thing that you at such a time can create which is entirely free from that condition. And that is your saving grace. If that can be there, then there is hope for you to go in that direction; otherwise it keeps on churning around in your own personality, without any possible outlet. What happens at such a time in the circle of your ordinary mind when it goes on—round and round and around: It is a point in which at that circumference when all these goddamned things churn in you, that there is a stop; a certain moment in which you stop in that circumference and then, holding up that energy and then letting it go, it goes off on a tangent and it goes off into space. This is what happens to a Man when he has character. Because then he stops at a certain time and says "I know," and then you go. And then, many times that what is around you need not affect you any longer, because it cannot get any hold on you.

It is a little bit disheartening to see that someone else is still asleep. Because for yourself you hope then that by means of showing what you are, to the extent that you actually can express it ... and at that time something can flow over onto the other. If you are a light it will shine, it will kindle. If you are the wind it will fan a fire, and it is a small flame. If you are the Sun, the snow of the other will die and ... will melt. If you are in the presence of a sound, it will strike a note in someone else. These are the kinds of things. If one is the Sun ... in the image of the Sun, one becomes a Sun to be able to convert a hundred others.

Try to understand what Ashiata meant: To use the thirty-five possibilities of oneself as different facets of a personality to find, finally, a hundred possibilities of life. To give such possibilities of life of oneself a part of the original Magnetic Center; so that then what becomes an expression of you in any one of the hundred forms can start to affect someone else, then perhaps each one of the hundred can affect another hundred. In that way it will spread, because

then it becomes a Group.

We have a great deal of work ahead of us, still. Every once in a while a little talk or a visit. Every once in a while a little consideration in your inner chamber. Every once in a while a little bit looking back of the past and to see what has happened; and to try to be as honest as you can and to accept it even in the past, and to accept it now and to try to build ... to build constantly material, build opportunities as material. Some are hard, some are soft, some are pliable, some are not. Don't forget, strength is not always shown in such form. Many times flexibility, kindness, willingness, consideration is a form of strength—tremendous strength. Because in the flexibility there has to be something to prevent ordinary strength to come out and to go in the direction where it usually would go: Into madness.

Don't mistake the form of a person who tries honestly to Work. Maybe just a little is necessary to remind one, like sometimes I've told you: Cross one finger over another and let someone see your hand, maybe they can then be reminded that something is going on in you when you make that kind of an effort. And perhaps you want to communicate it so that you need ... you need help, you're not alone. We don't know at what time someone else needs help, and sometimes when they ask we are so busy with ourselves we don't want to give it or you question it—if that is sincerity. You don't know what the person asked but it comes from his heart, it may come out as just an ordinary little word but nevertheless it's there and it came from a place, and it has to be fed.

And, why should you always be occupied with yourself. Why can't you make allowances so that you also can hear. Maybe with one ear you hear your inner life and you hear the sounds of someone else's inner life; your outer ear, let it be attuned to the rest of the world. This is what you have to learn: How to become sensitive enough to know that when someone asks—honestly asks—for your help, that you don't turn away but that you become a good Samaritan and walk to the other side of the road and help; so that you're not so involved with your own priesthood and you think that God will smile on you because you happen to have a little robe or some kind of a nonsense that you call religiousness. Your religion is in your way of behavior, in the way you want to do and make an effort; in the way you go against your lethargy, in the way you help to poke yourself up and stir yourself at times, in the way you are willing to be open not only to yourself but also to someone else.

Keep on thinking about these thoughts and place them ... and fill them in your mind with

your experiences. See what there is in your mind that prevents it. Tell your mind for God's sake to shut up at times. The mind is bad when it talks too much. The mind is also bad when it associates too much, when it wants to have certain things in clarity, and it is particularly bad when you're attached to your mind with all kinds of examples which justify your activity. If you mean freedom, it is freedom from yourself. It is to let Magnetic Center not to be bound by your thoughts and not to be bound by your ordinary feeling. It is letting your Magnetic Center be bound by an understanding which belongs to the level of your Being, and it can be bound by your emotion, which belongs to the devotion towards God. That is right for your life. Because at that time your life will find the proper place, and then it will grow because the conditions are right. That is the freedom one wishes.

In the whole day we are bound; and still, foolish as we are, we have to have a belief in something. I really don't mind if it is not Gurdjieff—strange to say—but if it is honest and earnest you will come to Objective ... Objectivity. About that there is no question in my mind. I don't care if you say "Gurdjieff." I don't care even if you say "Objectivity." I don't care if you don't use the word 'I', but I do care as long as you can say my "inner life" and that what is the reality within, that what is free of Kundabuffer and what I wish to make free from the consequences.

The consequences of that what is Kundabuffer are visible, noticeable in my life as manifestations. Those are the consequences. The consequences of Kundabuffer have been taken away from us, and are now on the Moon. That is where Kundabuffer at the present time is shining at us, making us believe that it is the Sun and that we are still under the influence. And when we once know that it is only reflected light, and when we look ... and the Moon, and we say "I know you because that's me ... but I know you much better than you think you know me; because you left me, at the present time I know what I am *now*," *then* I can 'go to town,' as it were. Because then I can Work rain or shine; Moon or no Moon; Sun in darkness, in light. I've said it many times: Lighter ... brighter than the Sun, more ethereal than the ether, whiter than snow, *that* is my Self, this is the way of my heart, this is how my Self finds 'I'.

It's not too much answering questions, is it. There is much more ... there is stimulus if you do remember; that then knowing well enough what is Work, that you then make an attempt; as if then at such a time you create 'I' to become Aware of you, and that Awareness, to make it as pure as you can and the moment to make it as momentous as the time will allow you. And then

you accumulate some facts about yourself—and knowledge—and it will give you some questions, and then you talk and then you send me a little tape.

All right?

Osceola Person 2: Thank you Blessed One, thank you. Thank you.

Mr. Nyland: So, David, you want to say something? It's business. The question of campsite tomorrow evening, we originally ... we had planned to have it in Texas—Daingerfield—it is not a very interesting campsite. I think we've been there before. But instead of driving and then again a little less for Dallas, I thought it was better, and for a few other reasons, that we tomorrow consider a day of almost leisure and not drive more than ... less than two hundred miles.

We will go to ----? [Arkansas campsite]

David: Yes.

Mr. Nyland: It's a little further than Little Rock, near Warsaw. We have been there before. As you remember, I think that was the time when I played harmonium. It is a much better campsite and it is much lovelier for all of us ... but I would like to use it in the middle of the trip. We have done about a thousand miles, we have still another thousand to Santa Fe and then another thousand to San Francisco; that you now as it were 'recuperate,' come to yourself, rest your eyes, don't be intent and intense. Try to relax as much as much as you can. We won't do anything in particular—you know, tomorrow evening—so you can be by yourself, you can sit, talk, you can look out, go to your sleeping bag early enough. The whole purpose is not to hurry about it, take it easy.

After that, a little longer to Dallas. Meeting also, it depends a little on what kind of a place we have there. I don't mind if everybody wants to come if the place is large enough—that is, when it is not a private home—but we will probably know by tomorrow, before we go on the last lap to Dallas. So maybe if there is again a little selection, don't mind it. We will catch up in Santa Fe, where everybody of course can come and where the meetings will be open to a variety of different people—I think also for those who come from the Coast, and of course those who are in Santa Fe and Albuquerque.

We will have several things to do in Santa Fe—really many things to attend to—and I hope that we in Santa Fe can stay long enough together to get of each other a certain realization we're on a safari, a certain aim that has to be there. And it's not the catching wild animals. It's a kind

of a wildness within oneself, and if you can to tame it or to put it under control so that it really can become useful. When your emotions are like a wild horse, if you can tame it your emotions can, as a horse, become a Kerdjanian body. This is the first aim for a Man. His Soul can come later, not necessarily simultaneously ... at least, not all the way.

So, we'll meet tomorrow. David will tell you, and in campsite tonight you will have to tell everybody else. I hope to see you there.

Now we have some coffee? Yeah. Very good.

End of tape